

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.*—JEREMIAH

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## SYNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT LYMAN, IN LIVERPOOL, JULY 28, 1861.

(REPORTED BY E. L. SLOAN.)

In addressing you this evening, I hope that I shall enjoy your discriminating attention, so that if I say anything which may appear strange to you, you may be in a position to carefully compare it with the Scriptures, and by the exercise of your unbiassed reason, come to an honest conclusion. In endeavouring to arrive at knowledge and understanding, we often pursue a course which, instead of reflecting light upon our minds, leads us into a bewildering darkness until we find ourselves involved in an intricate net of opinions and human conceptions, not knowing with certainty what some things mean from the places where we find them, and from their conflicting with something else which we have received as truth. We find this exemplified in the entire history of Christendom, and for this reason the varied opinions entertained by professors of religion are all predicated on particular portions of the Scriptures, which, in their inability to comprehend, has led to a multiplicity of beliefs and endless diversities of opinion.

For my own edification, and for the regulation of my own actions to secure salvation, I want to know what the Gospel is, what is required of me, and what the prospect it extends to me. In the pursuit of these inquiries I am in-

formed by one friend that all there is to be accomplished for salvation has been secured by the mission of Jesus Christ; but, notwithstanding this, he tells me there is (strange to say,) still something for me to do. Another individual informs me that he is a minister of the Gospel, and he says that all I have to do is to believe on the Lord Jesus Christ; and if I believe on the Lord Jesus, that believing will secure me salvation. He has hardly got through, when another of my friends (I have got a great many of them,) comes forward, who tells me that I need not trouble myself about believing; for, quoting to me a portion of Scripture, he says, "Whom he did foreknow, he also did predestinate; whom he did predestinate, them he also called; and whom he called, them he also justified;" and does not that satisfy me that my believing or not believing, my efforts to work righteousness or my servitude to the carnal appetites, which worketh iniquity, are of no account in the scheme of salvation,—the fiat having been pronounced in the bosom of eternity, which ordains for me eternal felicity, or consigns me to irremediable and never-ending torments. I cannot, therefore, believe any one of my three friends without disbelieving some of the others; and this leads me to think that

they all may be deceived, and that, like myself, they don't know much: consequently, I am unwilling to place confidence in them. I will therefore start out for myself in the investigation of the Scriptures; and before starting, we will take one of the declarations contained in the Bible, which is to be found in Romans 8th chap., 29th and 30th verses,—the same that has been used to satisfy me that if I am one of the elect I could not help being saved. The declaration runs thus:—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." I want you to notice particularly the language of this portion of Scripture. You will notice that he says "that he," the Son, "might be the *firstborn* among *many*." He was not, you will observe, to be the only one, but he was to be the firstborn among many brethren.

Now, if you can bring your minds to imagine anything, I want you to travel back in imagination to the time when in the mind of our Father the conception was first awakened that he would send out a branch of his progeny on this little world—a colony from his habitation of glory to people this planet on which we reside. But before we go back in the travellings of imagination, and leave the Scriptures for a space, we will note another declaration contained in them, which will be found in the 2nd of Hebrews—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." From this we learn that those things which we discover in the progress and destiny of humanity are the development of the secret purposes of Jehovah, planned in the councils of heaven long anterior to their being developed. Then things were arranged relative to the human race which embodied the eternal condition and welfare of the generations of mankind. The object for which humanity was developed was to bring many sons to glory, the first pair representing the entire race. What was designed, therefore, relative to them, or to any

portion of the family of man, must have its application to all the human race. But something is said about somebody that he should foreknow; hence, some have concluded that there were others he should not foreknow. He has nowhere told us that there were any contingencies with which he was not acquainted. He knew the ends from the beginnings, for "known unto Him are all his works." He knew what kind of beings would be thrown out on the tide of time to struggle on its surging waves, and in the majesty of his nature he planned out for them a haven of felicity—an eternity of glory, that they might enjoy it with himself. He marked the sorrowing scenes and ever-changing vicissitudes which would darken man's brief existence in mortality. He viewed the long stream of human generations, and saw their woes, their sorrows, and afflictions. He knew this condition of life would be so constitutionally with all, for all were made constitutionally the same; for he "made of one blood all nations of men for to dwell on all the face of the earth." Did he foreknow one? Yes. Then he foreknew the entire human race, the same as any skilful architect comprehends every portion of his design. He foreknew them, and provided for them a plan of salvation sufficiently comprehensive to exalt all his children in his presence; yet there was nothing in this plan which exercised any influence over man to make him an irresponsible being. He gave him power to eat and drink, and he gave him power to refuse to eat and drink; he gave him power to walk, and he gave him power to refrain from walking; he gave him power to do good, and he gave him power to do evil; he bestowed upon him power to minister blessings, and yet left him free to become the dispenser of their opposites; he endowed him with power to assist his fellow-man; yet the same hand which could extend aid to preserve life, under other circumstances, could grasp the assassin's dagger and minister evil and death. Thus we discover that humanity are constituted to do good or evil—to walk in the truth, or to follow after and love a lie,—to be holy in thought and action, or to descend into the depths of iniquity and unholiness. This is the way the race were constituted. Then,

if he foreknew that I would occupy a position among mankind, constituted like the rest of humanity, and subject to the contingencies which equally affect them all, what did he predestinate me for? Why, to become all that humanity were constituted to become. He foreknew me because he constituted me, and he predestinated me because he foreknew me—predestinated me to have all the exaltation he constituted me capable of enjoying. The Scriptures say that "whom he did foreknow, them he did predestinate;" for what? "To be conformed to the image of his Son"—of him who was "the firstborn among many brethren," that they might be the recipients of God's mercy and blessings; for his charity and preserving care ever manifest a living remembrance of all his children. Some suppose that I was foreordained and predestined to enter the abyss of hell, to welter irredeemably in the depths of eternal torments, and that God—a being of long-suffering and mercy—a Father whose bowels of compassion are ever open towards his children, is the Author of the decree which dooms me unconditionally to this eternal misery. It is only a mistake; I was quite the contrary. I was predestined to hear—to be called that I might hear; and what is true of me is true of all the race. Man was the object of God's mercy, who decreed that he should be exalted to immortality and endless lives.

Well, "whom he did foreknow, he also did predestinate; whom he did predestinate, them he also called; and whom he called, them he also justified." When you have found the evidence that any one of the human race was predestinated and justified, that evidence will apply to you and me and to all mankind. If one man was predestinated to immortality and eternal life, then all mankind were included in this foreordination, for all were constituted alike and made subject to the same conditions of existence. It is said in our text (for we will call it a text,) that "whom he did predestinate, them he also called;" and if we can find that this call embraced the whole of the human race, then all mankind were predestinated to this glorious future. When we come back to see what the Scripture teaches on the subject of this calling, we find some light thrown on the matter. How did

God call any one? He called John and sent him forth to preach the immediate advent of the Saviour; and when persecution shut him up in prison, Jesus came preaching the kingdom of heaven, but did not preach to everybody himself. He sent out his Apostles into all world, saying, "Go ye into all the world and preach the Gospel to *every* creature." Was this a call? Peter said, on the day of Pentecost, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Even as many as the Lord our God shall call." Whom does this call embrace? Why, every-creature; for the Gospel was to be preached to every creature. We learn that God called whom he did foreknow; hence he foreknew all the world, and called them to receive the Gospel.

God having constituted mankind with ability and capacity to enjoy happiness with himself, provided that all should be educated, and directed in the way that would lead them to this high destiny. He predestined man to fill a future as glorious as the heavens could unfold—to foster every germ of divinity within him, till his awakened soul would expand beneath the ever-vivifying light of the universe, and soar to mingle with kindred associations in the mansions of eternal bliss,—to climb the glorious heights of perfection, power, and endless progress. He designed to make poor weak humanity fit for the society of God, clothed in garments of effulgent light, and crowned with the glory of endless lives. Man goes away from his littleness in the contemplation of the exalted destiny awaiting him yet in the future, and rises above the narrow clay that binds his lofty aspirations. This is man as he is predestined. God has sent this call to every creature—this glorious message of life, that man might be directed in the path of truth and righteousness, and become, not a being hid in darkness of soul, shrouded in ignorance and destitution of light, but a being gloriously developed, who had cultivated his abilities for this high exaltation to which he was predestinated before the morning of creation. God

sent him here to accomplish the work which would prepare him for this high position, and Jesus called his attention to it—pointed out the sad view of a sin-cursed world lying under the dominion of ignorance and death, and sent forth his servants to call man to an understanding that he was created for immortality and eternal life. Instead of finding from this the future unchangeably and irrevocably declared, which would consign one portion of the family of man unconditionally to endless misery, and another portion to inappreciable felicity, we discover that God constituted all to believe, and then sent forth for their acceptance his revelations of the truth, and called them that they might believe, and that they might reach the high position for which they were predestined. Seeing that he called all people, did he justify them? Yes. How? Why, "He that believeth and is baptized shall be saved,"—therefore justified. But do they all believe? No. Yet that does not alter the declaration, nor detract from its force. If every creature believed, then all would be saved, for the provision was made for all, and an exaltation predestinated for them according to the purposes of Heaven.

This is universal doctrine, to teach that provision was made for you and me and all the rest of the family of man. And what is the nature of that provision? What is the fore-ordination declared? Why, simply, God fore-ordained a future of exalted happiness with himself for all his children; he provided and arranged for our eternal wellbeing, according to our constitutional requirements, and these constitutions are simply the reflection of his eternal purposes. So much for fore-ordination and election. We are of the elect. Who? Why you and I and the whole family of man. All were elected; but on what principle were all elected to be saved? On the same principle by which every one who travels through the region of mortality can be saved—on the same principle by which the Saviour of mankind, the first-born among many brethren, secured his exaltation in the habitations of eternity; and ample provisions were made to carry a knowledge of this principle to all, that all might be free to make their calling and election sure. The teachings of Jesus were in consistency with

this plan, his life was directed to the furtherance of it, and in resurrected glory he provided for its dissemination. Some men teach that election fixes for humanity an irrevocable fate, consigning one being to endless misery independent of his strongest desires and efforts to be saved, and saves another being in spite of himself. What is bound to be the result of thus believing, but to make men careless of the present and reckless for the future: Paul assured inquirers that, if they would believe on the Lord Jesus Christ, they would be saved, and pointed out with fervency and zeal the path of duty which belief on Jesus demanded. But now, people have got it whittled down so small, to please themselves, that it is an easy matter to believe—a trifle indeed to have such magnificent consequences as are embodied in eternal salvation simply to believe that the poor, the maligned, and despised Nazarene was the Son of God, and came to earth to die for the sins of mankind. This Son of God taught mankind the principles of truth, that their minds might be elevated above the grovellings of ignorance; and gave to his Apostles power to go forth and proclaim the principles which he taught—to call on all to believe and repent, and forsake their sins,—to be baptized for the remission of them, and receive the gift of the Holy Ghost, which would open up their minds, and reflect the light of heaven upon their understandings,—to practise righteousness, and love godliness. It required all this to believe in Jesus, and this the Apostles taught. But now, cold man, crushing out the noblest principles of the Gospel, teaches a Christianity which only reflects the veriest hypocrisy in the world. Believe in Jesus! Yes, and believe in God—believe in every being and everything that is holy and pure, that will elevate humanity, and fit men for the associations of heaven,—believe that Jesus is "the first born among many," that he loved righteousness and hated iniquity; therefore God anointed him above all his fellows;" and follow up the entire course of his career, seeking, like him, to love righteousness and hate iniquity, and keeping the commandments of God. This is to believe in Jesus, to feel that the same Eternal Father who elevated him, the "first-born among many brethren,"



to the majesty and glory which his boundless love has provided, opens the way for us poor weak children of the earth to follow in his footsteps, and enjoy with him an eternity of bliss.

The Gospel of salvation comes to the erring generations of man laden with the mercies of a loving and ever-pitying Parent, and purifies their souls from the sensualities and ignorance which enshroud them while under the dominion of darkness. Beings thus purified bring out a corresponding consistency of belief and practice, glorifying to God and elevating to themselves. It comes in the guise of friendship to light up the benighted soul, to cheer and calm the miserable and troubled spirit; and wretched humanity in its promises finds consolation and comfort. It brings the prospect of a glorious emancipation to the miserable, and that dark uncertain future is removed before one luminous and bright, through the hopes produced by believing on Jesus.

When I say "Believe in the Lord Jesus Christ, and thou shalt be saved," I want you to do more than exercise a cold formality. Many believe on the Saviour in that way, and their steps lead down to death every day, for they are waiting for God to do something for them which they think they cannot do for themselves. Perchance they have read our text, and think their doom may be eternal misery. Many adopt these views partially, and say, "We can't do anything." They are almost afraid to attempt to obey the commandments of God, because of their lack of faith in their own ability to do good, and because of their peculiar ideas concerning the plan of salvation. If they are doomed to misery, "Why make the attempt to be saved?" they may inquire. When God calls upon us to believe on his Son, do you think he will be mad at us for believing on him—that he will be angry with us for obeying his behest? No: his attributes of justice, mercy, and love repel the idea. Well, then, let us believe: believe not only in the Son of God as an action of the mind, but believe in him, embodying in our practice the principles which he taught, viewing by the eye of faith the boundless mansions prepared for the reception of believers, the endless glory which crowns their destiny, and the

myriads whom the Gospel enfolds in its saving and comprehensive grasp. What has Jesus taught us in his sufferings and life? He has pointed the road which leads to victory over sin—to a triumph over death. He "loved righteousness and hated iniquity." Should we not, therefore, love righteousness and hate iniquity? Should we not, as the Gospel requires us, repent and be baptized, to be adopted members of his great body, and become assimilated into the likeness of that Jesus—predestinated to be like him, that God might have many sons assimilated to the greatness of his glory?

One happy feature in this view of the Gospel is, that it embraces all the truth. There is no truth in the creed of any man which it does not include. All is embodied in the circle of this Gospel, and this comprehensiveness of it invests man with power which he was constituted to exercise. Robbing him of nothing, it makes him free, leaving him an agency that he may believe or disbelieve. There are no conflicting principles in this view of the Gospel, but principle harmonises with principle, and eternal truth permeates the entire plan. The principles of the Gospel are consistent with each other and with the great purpose for which they were designed—the salvation of intelligent beings; and we cannot take up a single passage of Scripture, and preach from it the Gospel. If we attempt to do so, we fall into error. Thus some take the language—"Whom he did foreknow, he also did predestinate. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified;" as if God made you to believe and be saved eternally in his presence, and me to be damned and welter in torments forever,—endeavouring to circumscribe the Gospel with a single principle, and develop the plan of salvation from an isolated text. He made us, constituted us, that we might believe and be saved; and he made the Gospel proportionate to meet man's every want: hence it displays the beauty of its truth, because it is adapted to the constitution that Heaven has given him. Instead of undertaking to understand and explain the Gospel from one isolated passage, we require to view the

revelations of truth with a more comprehensive gaze, that we may behold their adaptability to the requirements of all created beings.

To look around me and behold the wisdom in design, and the care manifested by the great Creator towards the least of all his works,—to see the little flower opening its petals, to drink in warmth and life from the genial sun, and shrinking together from the chills of gathering night,—to behold the denizens of the tropics and the inhabitants of the polar regions, animal and vegetable, designed and constituted for the temperatures they exist in,—to find the wisdom of Providence bountifully providing for man's various earthly wants; and yet to conceive that a portion of this fair creation, on which the eye rests with such fond delight, and where the mind can find food for contemplation and enjoyment, organized like myself, should for some cause be constituted to wear out a miserable existence here, rendered more miserable through the dark prospects of a terrible future, without hope and without comfort, is what I cannot bring myself to believe, because I have no reason for believing it. I have travelled some little over the world, and have found everywhere that God "hath made of one blood all nations of men"—that men are alike constituted with capacities which make them alike.

The reason why the people do not believe the truth is because the truth is not taught them; for truth commends itself to every honest, intelligent being; but they are kept in ignorance by teachers, who are themselves ignorant of the principles they profess to teach. The world must not be rudely told that they are all in the dark. If you go to a man who is ignorant of the truth, and coarsely tell him so, you will have difficulty to make him believe you, for that man cannot see what you see. If you see anything at all, don't go to him and tell him he is a poor fool, for his manhood will rise in arms against you, and he will not believe you. If you have been so fortunate as to have obtained a little light, go to the place where he resides, and carry the light with you; but don't blind his eyes by thrusting it in his face. Don't tell him how much truth you have received that

he is ignorant of, but tell him the truth.

There is no man who believes the Scriptures rationally will believe there is any contradiction in the principles which they teach. Let us be charitable with humanity in its ignorance and blindness, and approximate towards the likeness of that God who has borne with your weaknesses and mine, and has dealt mercifully by us continually. "But these poor creatures will not believe me," you may say. Well, your salvation does not depend on their reception or rejection of the principles of truth. Teach them in patience of soul what you do know; teach them that we were predestinated to a glorious future, if we would believe and tread the pathway walked in by the Saviour of mankind, "the firstborn among many brethren." Why, what was Jesus? He was God. And yet you say, "You talk about him as if he was man." I will talk about him only as the Scriptures do. They speak of him as one who came to the world naked and weak, the son of man, and the child of poverty, scorned by his friends and rejected of his nation. He was poor and despised of men. The palaces of the wealthy were closed against him, and temples, rich in adornment, refused him admission; but he taught Heaven's broad truths in Heaven's great temple, with the green earth for its carpeted floor, and the blue firmament above him for its vaulted roof. There, on the hillside, or by the borders of the waters of Palestine, he proclaimed the principles of life—that the poor among men might rejoice in the boundless and happy future to which humanity is predestinated by a loving and glorified Father. Well, this is the Gospel I would preach unto you, that you might be happy through the knowledge it communicates, and live worthy to inherit its glorious promises. It requires the vision of the mind to be touched by the finger of eternity, to become acquainted with the future it reveals—a future in which every faculty, developed and perfected, will find room for enjoyment. "Be ye perfect as your Father in heaven is perfect." Yes, be ye perfect as He is perfect who sendeth the rain upon the just and the unjust: be ye holy even as He is holy whose pure eyes abhorreth

iniquity. One of the Apostles of old said—"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ." He does not say that God will add to our faith, virtue; and to our virtue, knowledge; but enjoins all to be diligent to obtain possession of these principles. Who? Why you, my brethren, and me, and all who believe: all are required to tread the upward path of progression, to add principle to principle, to faith, virtue; to virtue, knowledge; to knowledge, temperance; that we be neither barren nor unfruitful in the knowledge of the mission of Jesus and the truths which he declared. Some persons, afraid that they might detract from the merits of the salvation offered, by presuming that they could do anything themselves, will say—"I can't perform any work acceptable before God; I can't do anything towards my own salvation; I am a poor worm of the dust." Well, I don't care if you are a poor worm of the dust; it was because you were poor that Jesus came and taught the truth, that you might be rich. He laboured in love among poor weak humanity, that they might become elevated and powerful. He said to the poor woman, when her accusers slunk away convicted of their

iniquity before him, "Go thy way, and sin no more." Thus the avenue was pointed out by which she might obtain peace. Jesus came to tell us—"Go thy way, and cease from sinning;" and he gave his life that Heaven's institutions might be brought to our knowledge. Who is to cease from sinning but me, the sinner? You would not have me ask God to cease from sinning, who has done no evil, for me who has sinned in his sight? Who should stop lying but the utterer of falsehoods? And who should cease from iniquitous practices but the workers of iniquity? Then man is blessed that Jesus died? Yes; but more blessed that he lived, and in living taught those principles by which we could be saved. I want you to take this practical view of the Gospel—to have this extended conception of the plan of salvation. Let us leave off our narrow views of things, and seek to grasp something of the comprehensiveness of that fore-ordination by which humanity are predestined to endless happiness and exaltation through obedience to the principles of truth, and a rejection of error with its concomitant evils. I want to see people think aright, and divest their minds of the clouds of error and mists of tradition which obscure their mental vision, that the purposes of Heaven may be understood and comprehended. I desire to see you so live that the power of God and the knowledge of the truth may increase upon you continually; and that this may be so is my prayer in the name of Jesus. Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 562.)

On the other hand, a man loses a cow which had broke into his neighbour's lot, and he obtains damages to the amount of *thirty* dollars!

Now, sir, if this is not the effects of prejudice amounting to oppression, then I am no judge of right and wrong. I am very much inclined to think that if General Joseph Smith or any of his friends had treated any citizen of this State or any other State in the manner he was treated by those men, and they had sued for damages as he did, the case would have terminated very differently. However, so it is.

The idea of a man yielding to such a degree of prejudice as to render him incapa-

ble of executing justice between man and man, merely from rumour and report, is to me perfectly ridiculous and contemptible, as well as wicked and unjust. And when a man is all the day long boasting of the rights and privileges guaranteed to every citizen of the United States under the Constitution and laws, and at the same time is so prejudiced against one of the most peaceable citizens that '*he does not know whether he can render him justice*' in a court of equity, but would rather strengthen the hands of mobocrats and law-breakers, the inference that one must naturally draw is that such a man is a consummate scoundrel and hypocrite, or that he is guilty of the

most flagrant violation of the most sacred constitutional principles embraced in the fundamental doctrines of this republic. I am happy, sir, to have evidence daily that no such corrupt prejudice exists in the heart of General Joseph Smith, nor in the community, so far as I have been able to discover.

Now, as to the exceptions these men have taken in regard to Gen. Smith's religious views or general course of conduct, it matters not much. His religious views are his inalienable right, and are no body's business; and the man who cannot render him justice on that account is a wilful violator of the laws he professes to admire; and, sir, I have for more than two years last past being a close observer of Gen. Smith's 'general course of conduct,' as well as his private life; and justice to him, to myself, and the community at large, compels me to say that, in all my intercourse with men, I never associated with a more honourable, upright, charitable, benevolent, and law-abiding man than is the much-persecuted Gen. Smith; and, sir, when I hear men speak reproachfully of him, I never ask for a second evidence of their corruptness and baseness. General Smith, sir, is a man of God, a man of truth, and a lover of his country; and never did I hear him breathe out curses or raillery at any man because he saw fit to differ in religious matters. Shame on the principle—shame on the man or set of men who show themselves so degraded and miserably corrupt.

The last night of our stay at Dixon, I had the privilege of speaking on the principles of my religion to a number of individuals in a kind of argument with two men; and, sir, although it is near some four years since I have made a practice of preaching, it felt as sweet as ever. Truth to an honest heart is sweet, but to a wicked man is like a piercing sword, as was manifest on that occasion; for although the principles of the Gospel were laid down so plain and clear that it was impossible to misunderstand, yet the opposing party repeatedly misconstrued my language, and even his own accessions.

I cannot persuade myself that the prejudice referred to above is a general thing. There are many honourable exceptions, and I presume it the Mormons had signified their intentions of supporting the Democratic candidate for the Presidency at the ensuing election, instead of nominating an independent candidate of their own choice, their

prejudice would not have been so great at the trial of Reynolds and Wilson, and perhaps Gen. Smith would have obtained a judgment somewhat equivalent to the injuries he sustained from that unholy prosecution. But the Mormon people are too noble-minded to be bought or biased by fear or favour, and have been too often deceived by the plausible pretensions of demagogues to put trust in any but *tried friends*. Gen. Smith has ever been an undeviating friend, not only to this community, but to the oppressed of every name or society, and we consider him as competent and qualified for the highest office of the United States as any other man, and a little more so; and a great deal more worthy of it.

In conclusion, let me say that whatever others may say, I consider it an honour to be associated with such a man as Gen. Joseph Smith, and all true followers of the Lord Jesus Christ; and the more wicked men despise and misrepresent the principles and conduct of President Smith, the more I love him and delight in his society; and this I can do without prejudice or animosity against any man or set of men. I believe in the broad principle of equal rights and privileges, so far as religion or politics are concerned; and while I seek to enjoy my religion according to the knowledge in me, I will interfere with the rights of no man, nor persecute because my neighbour does not think as I do.

A multitude of business compels me to close, and I must forbear.

I have the honour to be your brother in the everlasting covenant,

WILLIAM CLAYTON.

Nauvoo, May 16, 1844."

From the *Neighbour* :—

#### "STEAMBOAT ELECTION.

On the last upward voyage of the *Osprey* from St. Louis to this place, as usual, the merits of the several candidates for the next Presidential election were discussed. A vote was taken, and the following was the 'state of the polls' as handed to us by a gentleman who came as passenger :—

Gen. J. Smith,	26 gentlemen,	3 ladies,
Henry Clay,	6 "	2 "
Van Buren,	2 "	0 "

The ladies are altogether forsaking Van Buren, and the gentlemen as a matter of course are following after. There is a wonderful shrinkage in Henry Clay, but the General is going it with a rush.

*Hurrah for the General!*"

(To be continued.)

Irascible Gent (to waiter): "They say there's nothing like leather, don't they?" "Yes, sir." "Then it's a lie; for this steak is!" (Waiter evaporates.)



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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, SEPTEMBER 7, 1861.

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### A DREARY PICTURE.

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WHEN we peruse the news which every mail brings from the other side of the Atlantic, we can scarcely realize that the scenes there depicted are transpiring in the United States. A nation so peaceful, so proud of the extent of their country and of the harmonious working of their Government and institutions, so averse to a strong Government, to a large standing army, and to taxation,—a nation who boastingly claimed a superiority over the governments of Europe, pointing, as an evidence of such superiority, to the inexpensiveness of their system of government, to the large degree of freedom enjoyed by every citizen, which gave him a voice in the affairs of Government, in the election of his rulers, and the character of the institutions he wished to live under,—that such a nation should, in the short space of eight or ten months, become so utterly revolutionized in every respect, seems incredible. Though we have been expecting a grand crash, and have been looking for the breaking out of bloody wars for a number of years past, yet the description of affairs over there is so horrible that it is almost past belief. The nation has apparently been seized with madness, and is rushing to destruction with headlong speed; but they cannot perceive the imminency of their danger. They seem to have closed their eyes to every consideration but the destruction of each other, and to accomplish this they are willing and eager to risk themselves, their country, and every interest of value.

It had been supposed that after the heat of the first excitement died away, they would pause and take into consideration the magnitude of the undertaking upon which they were entering in commencing a civil war; but this supposition has thus far proved incorrect, and there does not appear to be the slightest prospect at present of a suspension of hostilities. The want of money may have the effect of checking active operations for a time; but a deficiency even in this important requisite will not extinguish the war spirit which has seized upon all classes. Every conceivable plan is being adopted to raise the necessary funds to carry on the war. Direct taxation of a kind hitherto unheard of in the United States is to be enforced; but this measure will only bring in a very small portion of the sum needed to carry on this stupendous undertaking. The remainder is to be raised by borrowing at a high rate of interest. Of course a National Debt is inevitable, and it will soon assume such proportions as to cast into the shade even the famous debt of England. It is said that the Crimean war of England was one of the most expensive ever known; but the cost of the war in the American States, even in these early days of the struggle, incomparably exceeds that. There is a total expenditure of 1,000,000 dollars per day in the Northern States alone. This amount reduced to English currency gives in round numbers the immense sum of £73,000,000 a year! This was the calculation accepted at Washington at the last advices; but even this amount, it

is expected, will not cover the expenditure. Another computation raises the estimate of the total outgoings to £90,000,000 a year! The raising of this amount of itself, with all its unavoidable consequences, is fearful enough to contemplate. But this at present is but a matter of minor importance. The raising of the money will be the easiest part of the business. It is the actual presence of war in the country, and the consequent suspension of business, that is now being severely felt. Dr. Russell, the special correspondent of the *London Times*, in a letter to that paper, gives graphic details of some of the evils which present themselves. He says—

"In Missouri, Governor Jackson and his friends—General Lyon and Colonel Siegel—fight and retreat, advance and countermarch, and engage in skirmishes, without adding one particle of force to the cause in which they are engaged, and the mass of the people stand neutral between them. Governor Wise flies through Western Virginia before the Federalists, burning bridges, tearing up railroads, and the inhabitants, possibly, are disgusted equally with both sides. These desultory operations contribute little or nothing to the end of the war. And how the people suffer! We do not know what takes place in the South, but the cries of distress in the country exposed to the Federal troops are loud and lamentable. Generals issue orders, but the troops do not mind them. *Houses are entered, property is pillaged.* Even in Maine, far removed from the rancour of hostilities, the mob has recently been showing its respect for freedom of opinion by attacking Democratic newspaper-offices and destroying and burning all they could lay their hands on. In Maryland the voice of complaint is loud and indignant. *Respectability of station and attachment to the Union avail but little.* One officer in command at Alexandria, within sight of the White House, is obliged to recommend the people to fix the stars and stripes on all their property and over all their houses; and then he promises, if that does not do, to make strict inquiry into the causes of the outrage. One does not know where to look for a solution of the difficulties which are springing up on all sides. *Not the least of them is the dangerous Socialist movement, which I foretold some time ago, among the working classes in the Northern cities, where we may yet hear the terrible cry of the French Revolution re-echoed by the masses whom the war has plunged into poverty.* New York, Boston, Philadelphia may well grow pale at the thought. These mass meetings which demand bread or work from the Government mean no good, but at present they only indicate approaching danger rather than its actual presence; and, meanwhile, the expenditure of the Government is going on at the rate of one million two hundred thousand (1,200,000) dollars a day! A rain of paper money is threatened."

The italics are ours. From this statement we can gather some idea of the misery which prevails throughout the land at the present time, and of the reign of terror which the future has in reserve for that unhappy people. In the same letter he gives a brief but striking description of the spirit and sentiment which animate the clergy and their flocks of the same denomination in the two sections of the Union. He says—

"If the moneyed people hold back, there can be no doubt the churches are coming to the rescue; and as the congregations melt away into the ranks, their pastors follow them 'a-colonelling.' Bishop and General Leonidas Polk, of the Southern army, has been followed by a number of his clergy to the camp, and one of them lately wrote a most affecting letter to one of his reverend brethren in the North, in which he declared with the unction of a Covenanter that he would smite hip and thigh the aforesaid reverend brother, if he encountered him in the flesh on Southern soil. The religion of the South is fervid. No Canaanite was ever in worse case in Israelitish hands than will the Black Republican be who may find himself in the grip of good, God-fearing Georgians or Carolinians. There has been a blessing of flags and a cursing of enemies all over the States, the like of which has never been seen since the time of the Crusades—let us say in a general fashion."

All are involved in this cruel and unnatural war. Religious and irreligious, pastor and flock, combatant and non-combatant, all shut their eyes to the consequences, and only think how they can best accomplish the destruction of their opponents. Truly has wisdom fled, and love ceased to find a dwelling in the breasts of brutish men.

Missouri, whose soil is drenched with the blood of Saints!—Missouri, over whose surface Prophets and Saints were hunted and driven with cruel and fiendish violence—has become the theatre of stirring events. Up to the latest advices, there had been more fighting done within her borders than within those of any other State. A severe battle had been fought on the 10th August at Dug Spring, between the Northern and Southern forces, in which it is reported 800 of the former were killed, with their commanding General; and 2,000 of the latter, with two of their Generals. This last item, however, is doubted, and the numbers of killed may not be very accurate, though they are more likely to be underrated than otherwise. The principal city, St. Louis, was making preparations for defence, and martial law had been proclaimed there. Of course, while this condition of things lasts, all business must be at a stand-still. A fearful retribution is being exacted from the wicked inhabitants of that poor State for their base conduct towards an innocent and unresisting people; and they, with all the inhabitants of the land, are beginning to experience the fulfilment of the words of the servant of God, when he said that they should yet suffer from mobs and violence in their own midst, until they should be wasted away.

## CORRESPONDENCE.

## SCANDINAVIAN MISSION.

Copenhagen, August 22, 1861.

President George Q. Cannon.

Dear Brother,—This will inform you that we reached Copenhagen in safety. Our journey to Hull was quite pleasant, where we arrived about 7 p.m., on the 16th, and were met at the station by brother Joseph F. Smith, Parley P. Pratt, and Charles Welsh, and were conducted by them to the house of meeting. The room was soon filled with Saints, and we spent a pleasant evening in giving counsel, and afterwards were cheered by the voice of song. About 11 p.m. they went home, and we retired to bed to take the necessary rest. On the 17th, after breakfast, we secured our passage on the steamer *Helen Macgregor*, telegraphed to brother Van Cott, and held a meeting in the evening, after which we went on board the steamer as she was to sail about 3 a.m., on the 18th. We were off about the appointed hour in the morning, and were soon out at sea, with a fine breeze blowing, which made us sick all day. The 19th found us still suffering somewhat from sea-sickness, and brother Lyman's face considerably swollen from vomiting and the effects of the sun; it being so much more pleasant on deck

than in the cabin, that we were induced to seek it, while the sun shone with strength. About 10 a.m., we sighted Ostend, with Haligoland to our left, and about 3 p.m. we passed Cook's Haven—a village at the mouth of the Elbe, steamed up the river till 11 p.m., and dropped anchor to wait for the tide. On the 20th we rose a little after day-break, and found we were anchored in the river at Hamburg. Having got a boat, we went on shore and found brother Van Cott on the landing-stage waiting for us. We were all rejoiced at meeting together, and went to the English Hotel, where we put up—brother Lyman feeling very uncomfortable from his face continuing much swollen. Having visited a few of the Saints in Hamburg, who received us with much kindness, we took rail at half-past 6 p.m. for Kiel, on the Baltic, where we arrived about half-past 10 the same evening, and went on board the mail steamer starting for Korsör. A little after daylight on the 21st we found ourselves at Korsör, and at a quarter past 7 we took the cars for Copenhagen, where we arrived at half-past 10, and reached brother Van Cott's office at 11 a.m.

Brother Lyman's face still continues swollen, and he is not very well, having a little fever; still we expect it will soon



pass off. At five o'clock this afternoon we start for Aalborg, in Jutland, where we will hold Conference on Sunday next. We found brother Van Cott in tolerable good health and feeling, first-rate. The Saints that we have met with all seem much rejoiced at seeing us. One of the newspapers of this city published the day of our arrival—a long piece about the "Mormons," giving a description of ourselves and brother Van Cott, and speaking of us favourably; upon the whole, quite a good piece.

Everything is moving on well in this country. My health is something better than when I left. May the Lord our God bless you and your household in our prayer. Brother Van Cott joins us in kind love to yourself and family, with all in the Office.

CHARLES C. RICH.

#### ENGLAND.

##### SOUTH DISTRICT.

Bristol, August 6, 1861,  
President Cannon.

Dear Brother,—I have just finished my tour through the counties of Cornwall, Devon, and Somerset, and am now in Bristol, where I expect to remain for some time. Upon reading my journal, I find I have travelled 2,400 miles since I came here to this country in eight months, making 300 miles per month, or 75 miles every week. One-third of that distance I have walked; the other part I travelled by railway and steamboat, &c. I have held meetings and preached between one and two hundred times, and visited over six hundred different families at their houses, and I have felt blessed in doing so, because I have been, by the help of God, a blessing to others. Perhaps you may ask how many I have baptized, with all this labour. My answer is, I don't do any baptizing, for the following reasons—I know that almost all persons that are baptized feel somewhat more attached to those that baptize them than to any one else; and I am anxious that the Priesthood in every Conference should have all the love, respect, and confidence of the Saints over whom they preside that they can get, in order that they may do more good amongst them, and

that their counsels may be more readily received. I therefore recommend all those that apply to me to baptize them to let the Elders that labour amongst them all the time baptize them. (I have not set any stakes, though, that I will not baptize.) I pursue this course to give the Elders all the influence I can; for I want to increase their power to do good, and not take away from them.

I am much pleased with the help you have sent me in the person of Elder Warren S. Snow. For the present he will labour in and around Bath and the Wiltshire Conference, where he can direct the energies of brothers King and Rhees and others. I feel that, with the increased help in this country, we shall move things ahead; and I say, God bless Zion and all those that love her, or try to promote her interest in any place. That such may obey and prize the counsels of her leaders more than fine gold, and the words of her delegates to the nations more than choice silver; and that thousands of us may live to see the day when her sons and daughters will be more precious and valued in the eyes of the nations than rubies or precious stones, is the prayer of

Your brother in Christ,  
G. HALLIDAY.

##### ESSEX CONFERENCE.

Bishop's Stortford, Aug. 16, 1861.  
President G. Q. Cannon.

Dear Brother,—Now that my labours are ended in this Conference, and I am appointed to a new field of labour, I have a desire to report briefly to you my labours and experience with the people here.

About five months ago I was released from London to travel in this Conference, and since that time I have got acquainted with almost every Latter-day Saint in it; and I can truly say, without any exaggeration, they are as warm-hearted a people as I have ever had the privilege to labour among.

It is true, there has been some little misunderstanding in relation to certain things; but this I do not attribute to any determined feeling on the part of those who have misunderstood to oppose any measures that have been advised; but more likely, I think, because the instructions given in the *Star* have



not been read and reflected upon as it is necessary they should be. I believe, however, there is a reformation taking place in respect to this matter, as both priests and people are beginning to manifest a greater degree of interest in seeking to drink into the spirit of these instructions.

We have been doing about the best we could to lay the first principles of the Gospel before the people, and warning them of the judgments to come. In this we have made a little progress, although not near so much as we could wish for. Still, we are continuing to baptize frequently; and the rule seems to be universal here as elsewhere throughout the Mission, that those who attend our meetings listen with respectful attention.

The Saints here also long for their deliverance; but the depression in trade, with the miserably small remuneration for labour, deprives them from doing much for their own emigration. Still they believe in the promises of the Lord and his servants, and are therefore determined to hope and struggle on, realizing that eventually they will overcome and get to the home of the Saints.

I have just completed a tour through the Conference, in company with President George J. Taylor; and, although we have had long fatiguing journeys to perform, we have rejoiced very much in our visits to the different Branches.

Yours truly in Christ,

JOHN LINDSAY.

#### SCOTLAND.

Glasgow, August 17th, 1861.

President Cannon.

Dear Brother,—I have just returned to this place, after a brief visit through the Kilmarnock district, Glasgow Conference, with brother Robert Sands. We left the Saints all feeling well. Everywhere they manifest a desire to abide by the counsels of the Priesthood, and, with but very few exceptions, are determined to work in unison.

I feel it is a time to be bold in the discharge of our duties as servants of God, at the same time not forgetting to be humble before our Father in heaven, and obedient to those he has placed over us. I cannot see why any man holding

the Priesthood can sit down at ease when the signs of the times so visibly betoken the dissolution of the "great image" representing the governments of men. Already the once United States, or the extremities of the image, are broken to pieces, and the residue are arming to save themselves from dissolution: but we know that the end has come, and great Babylon must fall. 'Come out of her, my people,' saith the Lord! O that the Saints would give heed to the "voice from heaven," and make an effort to save themselves and flee to Zion while the way is open; for so sure as the disobedient were shut out from temporal salvation in the days of Noah, so shall it be with the disobedient in this generation. But how many there are who tell me they are doing the best they can, when in fact they have never made the first effort.

Not long ago, a good brother told me he had been in the Church twenty years, and had all the time been doing the best he could; but as yet the Lord had never blessed him with the means to emigrate himself, wife, and child. While he was telling me his troubles, how much he had done for the Lord, and how little the Lord had done for him, he sat smoking all the time. At last the pipe went out, and he paused to relight it, when I ventured to ask him how long he had used tobacco, and how much it cost him a week. Said he, "I have smoked for over twenty-five years. I learned the habit before I came into the Church, and I never have been able to quit it yet. But my tobacco is only a small item: it only costs me sixpence a week. I never miss it."

Said I, "You know there are fifty-two weeks in a year, and sixpence a week would be twenty-six shillings. Had you made the sacrifice of your tobacco when you entered the Church twenty years ago, and laid away for your emigration the sixpences you have spent to gratify a false appetite, to day you would have thirty-six pounds!—a sum adequate to have taken you, your wife, and child to the frontiers; and from there the Lord, by his servants, was prepared to take you home to Zion. Thus, you see, the Lord helps those who help themselves."

There are a great many like the above, who sit down and find fault with the

Lord and with his servants, but never make an effort to save themselves: at the same time they have the means in their power, but know it not.

I have good news from all parts of my field of labour. New members are still being added to the Church, and the Presidents of Conferences and Travelling Elders are assiduously labouring for the spread of the truth.

Give my kind love to Presidents Lyman and Rich, also the brethren at the Office, and accept the same yourself, and believe me ever your friend and brother,

DAVID M. STUART.

#### WALES.

Swansea, August 4, 1861.

President G. Q. Cannon.

Dear Brother,—The work is rolling abroad in the Welsh Mission, though not with such rapidity as we are happy to learn it does in other places upon the Continent; still we feel truly thankful to our Heavenly Father for the success that has attended the labours of the Elders. During the last six months 200 persons have been added to the Church by baptism, and prospects are quite flattering that many more will shortly be added to the number.

The Priesthood are united together, and, with ourselves, are kept in active exercise. We have little or no time to spend in the market-places idle; but occasionally we have an opportunity of preaching the Gospel in them—also in the public squares, streets, and highways, where hundreds and thousands congregate together, conducting themselves with the utmost decorum, and paying that attention and respect to the preaching of the word which is ever rewarded by instant seekers after truth. This abundantly proves that the Spirit of the Almighty is being poured out upon people, softening the hearts of even the wildest for a season, that the Gospel messages of the last days may have free course, and be proclaimed unto the hundreds of thousands of the ungodly and wicked, fallen population of this and other countries. The harvest is both ripe and the truth and the manifesting are not without excuse.

It is truly gratifying to see a spirit of inquiry growing upon the people. Never at our past experience have we

had such free access to the people as now, or won so much of their faith and confidence as at the present time. In places where a few years ago the Elders were not permitted to preach in the open air, they have now all the liberty that can consistently be asked for. Market-squares, for the use of which we formerly had to pay money as ground-rent, are now offered to us as the Gospel is unto them, without money and without price.

In the town of Cardiff the brethren have of late been interrupted, on one or two occasions, by parties from Bristol, who, if they are not already, should become members of the "Anti-Moran Society," which claims to have an existence somewhere in that city, and has become so notorious for riotous breaking and mobocracy. Their general carriage and address, as may naturally be expected, is coarse and abrupt, and their language vulgar and obscene. If "out of the abundance of the heart the mouth speaketh," their hearts must be foul indeed, for they speak perverse things, ridiculing the principles and ordinances of the Gospel as though they were fables, and are disgusted at the things that seek to do them good. Certain and discord they love, and not the peaceable fruits of righteousness; and instructions to the brethren, when they should be so unfortunate as to meet any of them, is to obey the Apostolic injunction—"From such turn away." We are, however, happy to say that they receive no encouragement from the respectable inhabitants of the town, the civil and municipal authorities being ever anxious that all people should enjoy, unmolested, the inalienable right of worshipping God according to the dictates of their own consciences, agreeable with the liberal provisions of the Emancipation Act, and to a constitutional freedom therein granted unto every loyal subject of the realm.

The Saints are feeling well, increasing in faith, hope, and charity; but owing to the great depression in trade and commerce, especially the coal and iron trade, consequent upon the civil war in America, they cannot get sufficient employment, and their wages, when received, is but a bare subsistence for the labour they have performed. Still they rejoice in the truth, and are

willing of their little means to contribute a part to assist in rolling on the work of the last days, and are in faith awaiting the time to come when they shall be delivered from bondage and oppression and gather to Zion, there to

enjoy the liberties of the Gospel and the commonwealth of the house of Israel.

With kind love to yourself and to Presidents Lyman and Rich, I remain your brother in the Gospel,

THOMAS E. JEREMY.

## SUMMARY OF NEWS AND PASSING EVENTS.

**ITALY.**—The atmospheric elements at Naples appear to be as disturbed as those of the political world. For years such a season has not been known. The thermometer lately stood at 28 degrees in the shade. Since the end of May no rain has fallen, and everything seems parched up. The olives and the grapes will be likely to suffer, as moisture is required to fill them. At the same time the appearance of the atmosphere has been most peculiar. No clouds; but a thick mist has shrouded bay and coast for upwards of a week, and the sun goes down as red as blood. There was an earthquake in Naples, and the same was felt all round the coast.

**HUNGARY.**—A letter from Pesth states that on the playbills of the 17th ult., it was announced that the Austrian national hymn would be sung on the eve of the birthday of the Emperor, and that the theatres would be illuminated. No sooner were these bills posted than they were torn down. At the National Hungarian Theatre an express order of the Governor was required in order to have the fête announced, the first bills issued having made no mention of it. The second bills contained the announcement, but the bills were so small as to be illegible. There was, however, no demonstration. The military alone were present during the singing of the hymn. The public did not go in till it was over. A young man who refused to take off his hat was arrested. The authorities took the greatest precautions on the occasion, and soldiers with loaded muskets stood behind the scene.

**CHINA.**—The Calcutta journals have news asserting that five cities in China and Tartary have been made over to the Russians by the Emperor of China. The Imperial

and rebel successes are alternate. A new insurrection has broken out near Pekin.

**AMERICA.**—Another great battle has been fought in the United States, and has resulted in a second defeat of the Federal troops. The scene of the conflict was near Springfield, in Missouri, a district which both parties are extremely desirous to possess, on account of the iron, copper, and lead mines which abound in the locality. The Union troops, commanded by General Lyon, attacked the rebels early on the morning of the 10th August; and after a severe engagement, in which General Lyon was killed while heading a column of his men, Gen. Siegel took the command, and retreated to Rolla, a position situated south-west of St. Louis, and where, at least for the present, the Federal force may be considered secure. The Confederates were commanded by Generals McCulloch and Price, both of whom are reported to have been killed. The Union force was estimated at 8,000 men, and the loss at 800 killed and wounded. The Confederate army consisted of 23,000 men, but their loss has not been ascertained. Prince Napoleon has been visiting the Confederate camp at Manassas, where he was received and entertained by Generals Beauregard and Johnston; but the object and result of the journey have not been made public. The reported battle near Leesburg gradually assumes an air of plausibility. It appears that seven hundred Union men had forced the river near or opposite Leesburg; but during the night the river rose, and the Confederate forces surrounded them. The Union men lost, in killed and wounded, about three hundred, and fourteen hundred were taken prisoners. The Confederate loss was small.

**MUSHROOMS (TO DISTINGUISH THEM FROM TOADSTOOLS).**—Mushrooms which grow in marshy, shady places, and in thick forests where the sun has no access, are in general to be regarded as possessing dangerous qualities; their substance is softer, moister, and more porous than that of mushrooms used for the table. They have likewise a more disagreeable and dirty-looking appearance. Those which have a dusky hue, and change colour when cut, or which have a gaudy, or many very distant colours, particularly if they have been originally covered by skin or envelope, or which exhale a strong and unpleasant odour, ought not to be eaten. Those which have short bulbous stalks, or fragments of skin adhering to the surface, or which grow rapidly and corrupt quickly, should also be rejected.



Lord and with his servants, but never make an effort to save themselves: at the same time they have the means in their power, but know it not.

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and rebel successes are alternate. A new insurrection has broken out near Peking.

AMERICA.—Another great battle has been fought in the United States, and has resulted in a second defeat of the Federal troops. The scene of the conflict was near Springfield, in Missouri, a district which both parties are extremely desirous to possess, on account of the iron, copper, and lead mines which abound in the locality. The Union troops, commanded by General Lyon, attacked the rebels early on the morning of the 10th August; and after a severe engagement, in which General Lyon was killed while heading a column of his men, Gen. Siegel took the command, and retreated to Rolla, a position situated south-west of St. Louis, and where, at least for the present, the Federal force may be considered secure. The Confederates were commanded by Generals McCulloch and Price, both of whom are reported to have been killed. The Union force was estimated at 8,000 men, and the loss at 800 killed and wounded. The Confederate army consisted of 23,000 men, but their loss has not been ascertained. Prince Napoleon has been visiting the Confederate camp at Manassas, where he was received and entertained by Generals Beauregard and Johnston; but the object and result of the journey have not been made public. The reported battle near Leesburg gradually assumes an air of plausibility. It appears that seven hundred Union men had forced the river near or opposite Leesburg; but during the night the river rose, and the Confederate forces surrounded them. The Union men lost, in killed and wounded, about three hundred, and fourteen hundred were taken prisoners. The Confederate loss was small.

MUSHROOMS (TO DISTINGUISH THEM FROM TOADSTOOLS).—Mushrooms which grow in marshy, shady places, and in thick forests where the sun has no access, are in general to be regarded as possessing dangerous qualities; their substance is softer, moister, and more porous than that of mushrooms used for the table. They have likewise a more disagreeable and dirty-looking appearance. Those which have a dusky hue, and change colour when cut, or which have a gaudy, or many very distant colours, particularly if they have been originally covered by skin or envelope, or which exhale a strong and unpleasant odour, ought not to be eaten. Those which have short bulbous stalks, or fragments of skin adhering to the surface, or which grow rapidly and corrupt quickly, should also be rejected.